N°. IV.

FOR NOVEMBER, 1807.

(Continued from page 108.*)*

the whole earth ; whoſe reign ſhall ſo fully and compleatly do away all manner of uſurpation, tyranny, and oppreſſion, as to give cauſe for the whole earth to be joyful.

No. 27. When the Lord God omnipotent reigns King of the whole earth the divine law *only* will be the ſyſtem of politics received by the nations of the earth, as the *only* proper ſyſtem of politics (or Ethics) for the government of the whole world ; and men will know that every principle, in any government which is repugnant to this divine ſyſtem is unjuſt and a corruption in government, that in its nature is calculated to give birth to ſome diſtreſs in ſociety.

No. 28. To refuſe the government of God is to refuſe his reign and openly to declare rebellion againſt the King of heaven, ſaying in actions, "*we will not have, this Potentate to reign over us.*"———All other Laws and governments, beſides the *divine alone*, are not genuine, but *Artificial*, and lack proper *Authority*.

No. 29. We have a divine right to look for the reign of God on the earth, when in a po-

litical, as well as ſpiritual, ſince no other *Potentate* will be acknowledged, among men, but the LORD alone; and why not now?—what prevents it?—Anſwer, the rebellion of the Body politic,—— the influence of the Beaſt. *

No. 30. The ſyſtem of divine politics which alone is calculated to eſtabliſh peace, liberty, harmony and univerſal happineſs in the world, is to be found only in the Bible. The world has been long waiting, in tears of blood, for *this* very government; the whole earth mourns for want of it; nor can the nations of the earth, who have been long engaged in wars and deluged in blood, be quieted without it. But, we may rejoice to believe that the time is not far diſtant when the deſire of all nations will come (in *viſible Agency*) and ſay, to the dreadful winds and boiſterous waves of the intellectual ſea, "*peace be ſtill*," and when he commands they will obey. [ſee the 72nd pſalm] the *Oppreſſor*, *Pharaoh*, or the beaſt ſo much ſpoken of in ſcripture, will then ceaſe and be no more: the government will continue no longer in a changing and ſhifting ſituation, but the earth will be eſtabliſhed. See pſal. xcvi. 10.

No. 31. The imperfections and corruptions of human policy always prevent permanency,

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* By the beaſt, *underſtand the agency of all falſe government, whether in Church or ſtate.*

and open a door for new inventions, often for intrigue and Speculation; ſometimes for amendments, at the great expence of ſociety but to little real advantage; but the divine policy, when truly adminiſtered, will place ſociety in a more permanent and ſafe ſituation, where the populace will be leſs liable to be impoſed upon, where the buſineſs of the true politician will not be to deviſe laws but only to aſcertain them.

No. 32. Laws deviſed by men are generally calculated, not to prevent the common citizen from having his rights invaded by artful and unjuſt men, nor to ſecure the rights and privileges of the poor from wicked encroachments, but, to open a door for ſpeculation and to give the rich an advantage over the poor, by placing the moſt eſſential benefits within the reach of a few monied and popular characters, but, out of the reach of the populace; ſo that equity and right becomes an object of ſpeculation;—Juſtice is ſold at a dear rate; the poor of the land have to purchaſe their rights at an exorbitant price; extortion and oppreſſion prevails and equity cannot enter.

No. 33. But the divine *Policy* contemplates the happineſs of all and has an equal regard to the rights and privileges of every citizen. In this ſyſtem, of divine *Diſcipline*, the all fundamental principles of government are rendered ſo legible and intelligible that the common Ci-

tizen may have eaſy acceſs to ſuch a perfect knowledge of them that a perverter of genuine law has it not in his power to evade and obſcure juſtice and impoſe on the ignorant and innocent;—nay, the modern bench and bar in the opening of the divine *Policy*, when the reign of God ſhall be eſtabliſhed, ſhall be compleatly done away and the poor of the earth ſhall be judged with equity.

No. 34. A glorious jubilee will then be proclaimed, the poor African captives with all others of the oppreſſed ſons and daughters of affliction, ſhall be ſet at liberty and every man ſhall be reſtored to the compleat poſſeſſion of his rights. Good policy will not then be conſidered to clath with equity and right, nor will juſtice and ſound ethics oppoſe each other.

No. 35. Every principle in government, that is repugnant to the divine law, is without any proper Authority, is contrary to genuine law, and therefore artificial and unjuſt and amounts to nothing ſhort of uſurpation and tyranny; nor can it be the real duty of any rational being to yield obedience unto any ſuch improper demands; becauſe the demand, in its nature, is without proper authority; is ſtrictly illegal and an impoſition on the ſubject, as well as a daring infringement on the rights of ſociety.—The ſubject therefore, in ſuch caſe, has a divine right to refuſe ſubmiſſion and claim the privilege of having his grievance redreſſed; nor will the divine Policy leave him without a remedy.

No. 36. That the divine Policy may quickly prevail and the *Oppressor* ceaſe, is the ſincere prayer of

a ſubject of the fifth empire, an unfeigned friend to all mankind, and CITIZEN *of the* WORLD.

POSTSCRIPT.
OF
TRUE DOMINION.

All *Dominion* muſt originate either in arbitrary power exerciſed by a few, in the force of a majority, or in the fountain of all proper authority.

No. 37. All arbitrary power is unjuſt, and therefore cannot be the proper ſource of true dominion or of a juſt government.

No. 38. The majority often greatly err, being led, by improper influence, to combine in the ſupport of great corruptions; and therefore cannot compoſe the proper ſource of juſt and equitable laws or genuine government.

No. 39. It is the force of truth and right principles, *only*, that can give birth to and bring into action (or operation) a true dominion, or juſt government. It then follows of courſe that the great fountain, from whence truth and right principles proceed, muſt be the only proper *Source* of true dominion, of a juſt government, of *genuine Law*, and of all proper authority.

No. 40. If this be granted it will alſo fol-

low, that the only proper ſource of all true Dominion, of all Juſt government, of all genuine law and of all proper authority, is the divine nature; that is to ſay the *Deity*. And if the nature of God be the only ſource from whence *these* originate, then there can be no proper authority for any thing repugnant to *these*; but every principle and doctrine, in government, that is found to be repugnant to *these*, muſt be corruptions in government and without proper authority: and every Policy but the divine, muſt be an invaſion on human rights and an impoſition on ſociety; muſt be uſurpation, Arbitrary, Tyrannical and unjuſt: nor can true judgment ever be fairly underſtood without a proper knowledge of the true Theology, becauſe, all the genuine principles of judgment, or rectitude, are founded in the true theology, without a proper knowledge of which no man can be qualified even to aſcertain ſound Ehtics, or the principles of true government, much leſs to legiſlate, or deviſe laws, for the government of the viſible Church, or Kingdom, of God.

No 41. All real authority is contained in the Eternal and unchanging Law; which is divine; and every departure, from the divine Law, is acting without, and repugnant to, all real *authority*; amounts to nothing leſs than *usurpation, tyranny* and *despotism*.

No. 42. No genuine diſciple of Jeſus Chriſt or loyal ſubject of the kingdom of God,

can ever accede to, much leſs vindicate, any principle in government which he diſcovers to be evidently repugnant to the ſpirit of the divine Law; nor will he in his heart acknowledge any political Maſter, (or ſovereign) but the Lord alone; becauſe he very well knows that *this* would be diſhonouring his true Maſter his rightful ſovereign, and that it is impoſſible to be equally loyal to two governments at one and the ſame time which, in their nature, are manifeſtly oppoſed to each other: —that no man can faithfully ſerve two Maſters at once, whoſe intereſts ſtand in direct oppoſition the one to the other.

No. 43. We cannot ſerve God and Mammon; nor is it poſſible to yield true allegiance to two oppoſite empires, the one being righteous and the other unrighteous. The ſaints are the ſalt of the earth.

The time is not far remote when the righteous empire of God, through the ſaints, ſhall be ſo clearly exhibited, with its intrinſic excellencies, that every *genuine christian* and *true republican* will acknowledge, and declare allegiance to, that *only*.

No. 44. In that day the viſible Church of God ſhall compoſe the only ſeat of the invincible Empire, and throne of the Lord; from whence Jehovah ſhall iſſue forth the invincible principles of the divine *Policy*, by the Agency of the ſaints, for the government of the whole world. See Iſai. chap. vi. Pſal. xlvii. 2. 8.

Rev. xix. 6, Pſal. xxii. 27, 28, Matth. vi. 13, Dan. ii. 44, Obad. 21, Rev xvii 17.

No. 45. Within the volume of the ſacred ſcriptures is compriſed a ſyſtem of divine *Policy* connected with genuine *Theology*, that is to ſay, a ſyſtem of divine principles connecting a pure government with evangelical religion; which will compoſe as it were a ROD (ſee Micah vi. 9.) of Iron, or ſharp threſhing inſtrument ſhortly to be exhibited in poſſeſſion of certain viſible *Agency*, (read the firſt chapter of Jeremiah, and Iſai. xli. 15—Pſal. ii. 9—Iſai. xi. 1. 4, Rev. ii. 27, and xix. 15, and him who hath an ear to hear, let him hear.) and with this ſame *Rod*, by this certain *Agency*, will the Lord ſmite the political *Rock* and intellectual bloody *Sea*, ſo as the univerſal grievance of his ſpiritual Iſrael may be compleatly redreſſed; and by this ſame *Rod* ſhall Rahab be broken to pieces, the *Beaſt*, or *Dragon*, deſtroyed and the oppreſſor *Pharaoh* made to ceaſe.

No. 46. To gain this ſyſtem† of divine principles (which compoſe the *Rod*) compleatly in poſſeſſion and to bring the ſame fairly into public view, familiarly arranged under its own proper heads, ſo as to meet the common capacity, is the chief thing that is now

† *This ſyſtem is couched under dark ſentences, regularly diſperſed throughout the whole of the ſacred volume.*

requiſite, or wanting, in order to the eſtabliſhment of the reign, or empire, of God among men, and to effect the political ſalvation of the world.

No. 47. The poſſeſſion of faith like unto a grain of muſtard ſeed, is the only requiſite to qualify any perſon to engage in this holy enterpriſe: but, by ſuch a faith the glorious work ſhall, *ſhortly*, be effected, and when accompliſhed it will be acknowledged, by Angels and men to be the greateſt enterpriſe and victory that ever was obtained by viſible agency ſince the viſible appearance of Chriſt on the Earth, and by this victory it will be demonſtrated that *Truth* is invincible and therefore the ſtrongeſt ſide.

No. 48. The time is very nigh at hand when this glorious work will be accompliſhed through unexpected viſible *Agency*, and ſuch will be the invincible power of that divine ſyſtem, when fairly exhibited, though through weak and deſpiſed *Agency*, that it ſhall prevail over and bring into ſubjection all other ſyſtems of Government and religion on the earth, until *One* GOD, *One Potentate*, *One Church*, *One religion*, *One Government*, *One Empire*, and *One* kind of *Agency*, by whom GOD will adminiſter and execute true Judgement among men, will be acknowledged throughout the whole World. *Even ſo*; Lord Jeſus come quickly. Amen

N.B. *The corruptions of theology muſt be firſt exposed, as a regular preparatory for a proper exposition of the corruptions of government, before the above mentioned work can be accompliſhed because all sound ethics are founded in the true theology.*

☞ The great Key of the fifth Empire, or kingdom of GOD is the URIM AND THUMMIM: which *signifies* LIGHT AND RIGHT.

By the power of this divine key the Man of ſin—the Beaſt or Agency of falſe Government, ſhall ſhortly be driven out of the *Seat* and temple of God and by virtue of this ſame *Key* the Lord will take to himſelf his great power and will reign; and the Kingdom ſhall be the Lord's and it will become univerſally known that the great *Title* "*Imperial Majeſty*" properly belongeth *only* to JEHOVAH.

TAKE NOTICE.

ETHICAL *Societies will be immediately formed, for the inveſtigation of these things, and for the performance of the outward work of the house of God. see* Neh. xi. 16.

A

BRIEF HINT,

OF THE

UNIVERSAL DOMINION

OF

IMMANUEL.

All true religion and perfect liberty are comprised in the grand *science* of genuine government; and therefore, truly scientifical and strictly political.

On earth peace, good will towards men. Luke ii. 14."

☞ *A strict adherence and unreserved conformity to the governing principles contained in the perfect law of liberty, is true Morality; Evangelical Religion;*——and genuine REPUBLICANISM.

In the bringing forward and opening of the Universal Dominion of GOD, the Lord will kindly extend Peace to the whole world; —freedom to the slave;—true liberty to all the oppressed;—relief to the poor and solid comfort to every son and daughter of affliction.

Notwithstanding every individual will be left at perfect liberty to receive or reject what heaven thus kindly extends.——The Lord in that day will cut off the wicked (who oppose his strange, but holy, work) by equitable Judgments; so as the righteous, who receive his law, may have rest.

A BRIEF HINT OF UNIVERSAL DOMINION.

" *Jacob have I loved, but Esau have I hated.* Rom. ix 13."

No. 1. ESAU and JACOB, in the holy ſcriptures, are ſet forth as two eminent figures; Eſau was a figure of the *Agency* of falſe government; Jacob was a figure of the *Agency* of true government, i. e. of the divine government; and ſo was the ſame figure kept up, in Joſeph and others in following generations, even down to the coming of Chriſt; and the birth-right, or Inheritance, which Eſau loſt and Jacob obtained, was a figure of true *Dominion*; the genuine heir to which, is the Lord Jeſus Chriſt the ſon of the living God; unto whom was promiſed the heathen for his *Inheritance* and whoſe dominion was to be extended from ſea to ſea; that is an univerſal dominion.

No. 2. Hence, when the wicked Husbandmen ſaid " *this is the heir come let us kill* " *him, and let us ſeize on his inheritance;*" *it* was dominion they were aiming at, and it was their love and thirſt for dominion that occaſioned their great objection and averſion to the ſuppoſed ſon of Joſeph;—they feared a rival, and their prid and attachment to car-a

nal glory, occaſioned their bitter enmity to the true heir, and their great averſion to his doctrines; the like of which will again ſhortly appear, among the opponents of the Lord, on the opening and bringing forward of the divine dominion.

No. 3. But, to return again to Eſau and Jacob —the procedure of Jacob, in obtaining the inheritance, may to ſome, appear unjuſt until they conſider that although according to a certain human cuſtom, founded, not in real Juſtice, the inheritance, or birth right, might be conſidered the legal property of Eſau, ſtrictly ſpeaking before God, it might more Juſtly belong to Jacob and it is manifeſt, from the narrative, that Jacob was moſt worthy of it; and that the diſpoſition of Eſau rendered him incapable of ſetting a proper value on it, or of duly preſerving it in caſes of difficulty, even if he had obtained it.

No. 4. As Eſau, by imprudent management, loſt his birth-right, even ſo, Adam and all the fallen nature have done the ſame; and as while Eſau was gone out to hunt for ſavoury or agreeable, meat for his old father, Jacob obtained the bleſſing; even ſo, while the elder ſon, or falſe agency is gone out again to hunt for ſavoury meat; in the opening of the latter day glories, the true agency ſhall be put in poſſeſſion of the inheritance and the Antitypical Eſau excluded; for the very diſpoſition of Eſau and all falſe agency diſqualify them

for the poſſeſſion of it: from, which it is evident that it more Juſtly belongs to Jacob, and altho' guile may be uſed by Jacob, or the true Agency, in obtaining it, that guile will be juſt under that circumſtance. Guile to obtain truth and right is laudable before God and man.

No. 5. To be wiſe as ſerpents aud harmleſs as doves or even to become fiſhers of men for their benefit is perfectly conſiſtent with the economy of God.

No. 6. Jacob, while proſecuting his important deſign in obtaining the inheritance, was directed by the real principle and wiſdom of his mother to put on an external roughneſs for the preſent moment, even the artificial appearance of Eſau; his *Hands* and neck being covered with kid-ſkins; without which he could not have obtained the bleſſing, but muſt have been defeated in the attempt;—in this caſe the circumſtance renders that lawful which otherwiſe might not be ſo.

No. 7. It was the decline of Iſaac, or the former Agency of Government, that opened a door for Jacob to take this advantage, and altho' according to men, it might appear unjuſt or improper, according to God, it was truly juſt and ſtrictly proper. However, we find Eſau was filled with wrath and Jacob for the moment had to flee or retire from Eſau's preſence, until he had gained two wives and a valuable eſtate; for the Lord proſpered him, which proves he was under the divine countenance in his pro-

ceedings;—after the Lord had thus multiplied and repleniſhed him he returns and meets Eſau; &c.&c ſo in like manner in every degree of refinement and improvement that is made in government, under carnal dominion by which it is brought nigher to the divine, it is but Eſau proceeding on to meet Jacob; and every advance in the bringing forward of the divine government, is but Jacob returning from his exile to meet Eſau. It appears however, unexpected to Jacob, they meet friendly and on this meeting (or as they were meeting) "*Jacob* "*Bowed himſelf to the ground SEVEN times,* "*until he came near to his brother. See Gen.* "xxxiii. 3 *and Eſau ran to meet him, and* "*embraced him, and fell on his neck, and kiſſed* "*him: and they wept.*"

No. 8. So has the true Agency of God, through the ſix ſtates of the Church, bowed unto the Agency of carnal dominion and in the opening of the ſeventh or Millennial ſtate, before the divine and univerſal dominion† is eſtabliſhed, will have to make the 7th or laſt bow.

No. 9. In like manner Joſeph (whoſe dreams ſo offended his Jealous brethren) was but the ſame figure kept up in Jacob's family, we find on his divulging of his firſt diſcoveries

† *See Jacob's blessing described in* Gen. xxvii 29. *Which is universal dominion.*

to the family concerning the ſpecial work unto which the Lord had appointed him his brethren, who ought rather to have rejoiced on the occaſion, became not a little envious towards him; in conſequence of which they deviſed a plan to prevent the accompliſhment of his predictions, notwithſtanding, under the wiſe preſcience of Joſeph's God the whole of their malicious inventions were over-ruled ſo as only to contribute towards the furtherance and ſpeedy accompliſhment of the important work until we find Joſeph riſing up in Pharaoh's houſe to open the way for the ſalvation of Iſrael, for the deliverance of his Father's family.

No. 10. Herein was accompliſhed, in the figure, Joſeph's Dreams. The ſun, the moon, and the eleven ſtars, now, in the figure, make obeiſance to Joſeph. The ſubſtance of this figure remains yet to be accompliſhed in the opening of the divine dominion; when the former light, the former Church, and the Agency belonging to the diſpenſation eſtabliſhed by the eleven Apoſtles, will make obeiſance (or acknowledge the preference) to that happy diſpenſation brought forward and adminiſtered by the ſpiritual Joſeph; who, in the Anti-typical Pharaoh's houſe, will compoſe the viſible Agency of God in opening a way for the deliverance of his fathers family.

No. 11. As Joſeph had to go into Pha-

raoah's † priſon, before he could be duly qualified to bring others out from under like oppreſſions, and as the captain of our ſalvation was made perfect through ſuffering, and had to go into the priſon of the grave, before he could bring others out; even ſo, it is likely that a ſimilar lot may be the portion equally neceſſary to qualify Agency again for the opening of the divine dominion now before us.

No. 12. The divine REGENCY at this time, hath an actual and extenſive exiſtence in the natural world, though (for want of a further knowledge of the truth) in a divided, inviſible, and ſcattered ſituation; like ſheep ſcattered on the mountains without a ſhepherd.——This *Regency* is compoſed of the dear children of GOD among all denominations;—and all that is wanting for the opening and bringing forward of the divine dominion and to render this *Regency* invincible to the nations of the earth, is, by ſome means, to bring her ſcattered ſubjects to a familiar diſcovery of her native and inalienable rights, and by bringing ſome important object and common benefit ſo clearly into view (in the poſſes-

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†*Pharaoh, ſignifies the Oppreſſor, or deſtroyer: a Name common to all the kings of Egypt, till the begining of the Greek Monarchy.*

ſion of which every ſubject is equally intereſted) as by it to prevail on thoſe ſcattered ſubjects to come together and unite in an holy combination as a band of brethren into one viſible body.

No. 13. The bringing of this inviſible *regency* into viſible operation, is the grand work now immediately before us, in order to the opening, bringing forward, and eſtabliſhing, of the Univerſal viſible dominion of God, in the natural world.——A determined perſeverance, a Steady reſolution, an unwavering faithfulneſs,—a ſolid and firm faith in the teſtimony of God,—a mind not to be awed by the force of power or opinion,—a choice of death rather than to yield a moment to the enemy, or deſiſt from perſeverance, are requiſite for the preſent work; and then, doubtleſs, the attempt will be crowned with divine ſucceſs and the important work will be ſpeedily accompliſhed.

No. 14. The Church of GOD and cauſe of heaven among men ſuffers not a little at this time for want of this very work, the whole world will be made Joyful on its accompliſhment; thouſands are impatiently waiting with aching hearts and in tears of blood to behold the deſirable performance; the whole earth mourns on account of its delay; nor is it poſſible for the ſalvation of the world to be effected without it.

No. 15. The very reaſon that religion at

this time is so universally cramped and yet the religious world so universally agitated, is, because its votaries, in all denominations, have carried it as far as they possibly can, and yet they find there is something wanting ;——after this "*something*" they are all reaching (especially the most faithful among them) like men groping in the dark for something they cannot find ; and although they are not able to describe what this "*something*" is, they feel conscious and are convinced there is a certain "*something*" for them that is yet wanting, and for want of which they feel in a starving situation, this fills them with anxiety and agitation ; some supposes it to be *this*, some *that*, and some the other thing ; which occasions the poor creatures to reach, grasp, grapple, run and catch, different ways, and, to suffice their hungry and longing souls, they are induced to seize almost any thing that bears a resemblance of food ; while others again become fatigued in search and impatient and so give up the whole ; and thus sink voluntarily into perdition ; but a third class, less sincere and more secure in their own opinion, rest content with what their preacher and Ancestors, in connexion with popular opinion, pleases to hand them and so give themselves but very little concern further about any of these matters :—these last are a useless and unprincipled kind of Animal in creation ;—however, they generally have easy times in the world, because they float with the

tide and ſcarcely ever have to row or beat againſt the Stream; they are commonly applauded by the populace and have a large majority of the world on their ſide. But, if every Man, ſince the world began, had been ſo, the human race, at this time, would be very little ſuperior to the brute and would know but very little more of God and divine things. The more ſincere, faithful and uſeful part of mankind cannot reſt on ſuch ground, and therefore, have generally been unpopular.

No. 16. To return again, to the faithful and more ſincere part of the religious world, like Jacob they feel a ſore longing after their father's houſe, and their minds, by anxiety and agitation, as before mentioned, being prepared to catch at almoſt any thing, with a ſincere hope of reaching the right object, become liable to a thouſand impoſitions; and through weakneſs of Judgment, often make ſad blunders: nor will the true church of God ever be able to get one ſtep farther, or in any degree better her ſituation, until it is truly known what that "*ſomething*" is, the want of which has given birth to ſo much agitation and anxiety in the minds of the moſt ſincere and faithful chriſtians among different denominations, and until they are brought into the complete poſſeſſion of it.

No. 17. This is the proviſion that the Antitypical Joſeph, in the houſe of Pharaoh is to be inſtrumental in making, *in a time of fa-*

mine, for his envious and Jealous brethren; which, when they come to ſee, will remove their groundleſs prejudice and bring them to acknowledge his miſſion.——This deſirable "*ſomething*" is the divine Dominion and the opening of the way for the bringing of them into the poſſeſſion of it.

No. 18. When Joſeph ſhall bring them into his chamber and make himſelf known, by explaining matters to them, their reviling diſpoſition and enmity will be done away and forgotten; nor will they then think hard of Joſeph for ſpeaking ſo roughly and ſevere to them as he did, when circumſtances required it: for they will then more fully diſcover the fault in themſelves and the impropriety of their cenſorious charges againſt Joſeph,—and Joſeph knowing it was becauſe their eyes were holden will chearfully forgive them and ſtill love them as his miſtaken brethren.

JOSEPH MADE KNOWN TO HIS BRETHREN.

1 WHEN Joſeph his brethren beheld,
Afflicted and trembling with fear;
His heart with compaſſion was fill'd,
From weeping he could not forbear.
A while his behaviour was rough,

To bring their paſt ſin to their mind ;
But when they were humbled enough,
He haſted to ſhew himſelf kind.

2. How little they thought it was he,
Whom they had ill-treated and ſold !
How great their confuſion muſt be,
As ſoon as his name he had told !
" I am Joſeph your brother, he ſaid,
" And ſtill to my heart you are dear ;
" You ſold me, and thought I was dead,
" But God, for your ſakes ſent me here."

3. Though greatly diſtreſſed before,
When charg'd with purloining the cup ;
They now were confounded much more,
Not one of them durſt to look up.
" Can Joſeph, whom we would have ſlain,
" Forgive us the evil we did ?
" And will he our houſehold maintain ?
" O, this is a brother indeed !

4. Thus, drag'd by my conſcience I came,
And laden with guilt to the Lord ;
Surrounded with terror and ſhame,
Unable to utter a word ;
At firſt he look'd ſtern and ſevere,
What anguiſh then pierced my heart ;
Expecting each moment to hear
The ſentence, " Thou curſed depart."

5. But Oh ! what ſurpriſe when he ſpoke,

While tenderneſs beam'd in his face;
My heart then to pieces was broke,
O'erwhelm'd and confounded by grace;
" Poor ſinner, I know thee full well,
" By thee I was ſold and was ſlain;
" But I di'd to redeem thee from hell,
" And raiſe thee in glory to reign.

" 6. I'm Jeſus whom thou haſt blaſphem'd,
" And crucify'd often afreſh;
" But let me henceforth be eſteem'd,
" Thy Brother, thy bone, and thy fleſh;
" My pardon I freely beſtow,
" Thy wants I will fully ſupply;
" I'll guide thee and guard thee below,
" And ſoon will remove thee on high.

" 7. Go publiſh to ſinners around,
" That they may be willing to come,
" The mercy which now you have found,
" And tell them that yet there is room."
Oh, ſinners, the meſſage obey!
No more vain excuſes pretend;
But come without further delay,
To Jeſus, our brother and friend.

No 19. Then thoſe who were for throwing Columbus overboard, for want of a proper faith in the ſucceſs of his adventure, will be humbled under a ſenſe of their weakneſs and improprieties;—a diſcovery of the good, land, of the new world, or divine diminion, will con-

vince them of their folly in reſiſting the neceſſary determinations of Columbus.

No. 20 Then will the Americans underſtand what was providentially ſignified by the *Lion*, not long ſince, conveyed through different parts of the United States and exhibited as a ſhow, confined in a Cage, Named PHARAOH.—*the oppreſſor confined in a cage and in this ſituation exhibited to the view of the public;*——*Signifying in figure what ſhould ſhortly follow, When Joſeph's dreams ſhall be more fully interpreted.*

No. 21. The true church cannot travel on, one ſtep farther, until this dream is interpreted in the opening of the divine dominion; this is all ſhe is now waiting for.

No. 22. All the fundamental doctrines of the divine dominion are contained in a certain ſyſtem of hidden principles, within the common ſyſtem of the goſpel, like unto a wheel within a wheel; which, by divine wiſdom, was there kept concealed from the moſt wiſe and learned of this world (like the common ſyſtem of the goſpel in the moſaical diſpenſation) until by the general promulgation of the common, or outward, ſyſtem of the goſpel the way might be prepared, in the Natural world for the public exhibition of the internal wheel, or ſyſtem of hidden principles; in which is contained all the fundamental doctrines of the divine dominion.

No. 23. It was by being let into thoſe ſe-

erets, contained in this internal wheel, that the prophet Daniel and others were enabled to prophecy concerning the divine dominion in the latter days, and concerning many of the latter-day bleſſings. ſee Dan. ii. 44 "*And in the days of theſe kings ſhall the* GOD *of heaven ſet up a kingdom, which ſhall never be deſtroyed and the kingdom ſhall not be left to other people, but it ſhall break in pieces and conſume all theſe kingdoms, and it ſhall ſtand forever.*" compare Rev. ii. 27.—See alſo Dan. vii 13, 14. 26. 27. and ſo plain was this ſubject made unto the prophet Ezekiel, that he was enabled to deſcribe the very manner in which the divine dominion ſhould be opened; ſo as even to give us an account of the number of men who ſhould be firſt engaged, under the Lord, in this glorious work, viz. ſix men; among whom one is ſignalized by being cloathed with linen with a writers inkhorn by his ſide. They all came from the way of the higher gate &c.—the Lord calls upon the man clothed with linen, which had the writers inkhorn by his ſide and after giving him his inſtructions he addreſſes the other five, ſaying, "*go ye after, him* &c. &c." ſee Ezek Chap ix. read the whole chapter.

No. 24. By the linen clothing we may underſtand a pure ſyſtem; by the inkhorn, the neceſſity and peculiar uſe of the pen in the accompliſhment of that glorious work; through the inſtrumentality of which the *five*, are to receive inſtruction and be led on in the work

by the *five* (who were directed to go after the man clothed with linen, who had a writers inkhorn by his side) we may understand the five principal parts of the rational and Visible agency of God in his Visible Church viz —the *perception*, the *Understanding*,—the *Affection*—the *Will* and the *Memory*; and these exemplified, by way of analogy in the first opening of the united dominion, by five individual men; though afterwards the same may be equally applicable to the body of the church at large, that is to all the visible Agency, or hand, of God in general; the figure being borrowed from the hand of a man, the hand being composed of five several parts, viz. the thumb and four fingers, in which is comprised all the principal powers of the external Agency of man and which together compose the *thummim*.

No. 25. This same *character* with the writers inkhorn as one who shall prove invincible to the Nations, in the execution of his office in the opening of the divine dominion, and the same *five* who follow after him, are called into view by the prophet Isaiah see Chap. xxx verse 17.

No. 26. "*One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee, till ye be left as a beacon upon the top of a mountain and as an ensign on an hill.*"

No. 27. These together make the six men who came from the way of the higher gate, &c.——But now to return, to the system of

hidden principles or internal wheel, in which is contained all the fundamental doctrines of the divine dominion ;—the bringing forward of this internal ſyſtem clearly into public view, a familiar diſplay of the true nature of its ſeveral leading doctrines and the rendering of thoſe fundamental principles intelligible and evident to the common capacity, connected with a proper expoſition of former corruptions and their pernicious conſequences, ſo as every enlightened citizen may be convinced of the real neceſſity of a reform and that the former errors and immoralities were the only cauſes of every diſtreſs in ſociety, is the whole that is now wanting in order to the bringing forward, opening and confirming of the Lord's dominion among men in the natural world, or to the bringing of the divine *Regency* into viſible operation.

No. 28. It may be here objected, by ſome, that Jeſus himſelf declared his kingdom not to be of this world ;—to this I anſwer ; *that* ſcripture ought to have been rendered, as in the original, " *My kingdom is not of this age*, &c." becauſe, the ſcriptures do abundantly prove that, in ſome Age future to that age, the kingdoms of this world are to become the kingdom of our God and his Chriſt ; and that in ſome age future to that age, Chriſt will be proclaimed, on earth, king of nations as he has been king of ſaints ;—that Jehovah ſhall be known and acknowledged, by men in the fleſh,

to be the only *Potentate* and *King of the whole earth* and therefore, although the ſentence "*My kingdom is not of this age*" might be, and doubtleſs was, Juſtly applicable *then*, it is no argument that the ſame language is equally applicable *now*.

No 29. The beaſt having been long placed in the ſeat of God, or having long preſided in the temple of God, and having long reigned on the earth, is no argument that this ſhall always be the caſe.

No. 30. The prophet Daniel clearly ſheweth that the time is haſtening on when that combination of illuminated agency, which compoſe the Judgment, ſhall take away the dominion of the beaſt, to conſume and to deſtroy it unto the end ; and that then the kingdom, and dominion, and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt High, whoſe kingdom is an everlaſting kingdom and all dominions ☞take notice, "*all dominions ſhall ſerve and obey him.*" ſee Dan. vii 26, 27.

No. 31. This is an expreſs declaration of the Univerſal dominion of God, and that this dominion ſhall one day be viſibly eſtabliſhed among men in the natural would.——

No. 32. In the exhibition and opening of this dominion the ſaints may expect to meet with oppoſition from the ungodly, becauſe, doubtleſs, all who take part with the beaſt and

are under his influence, eſpecially thoſe who hold lucrative offices under his dominion and thoſe who live in expectancy of them, as well as a number of profeſſional characters who are placed in high life and ſupported *there* by the plunder they artfully obtain from thoſe burden bearers whom they dupe and ride at pleaſure ;* I ſay, doubtleſs, all ſuch will have no ſmall averſion to the idea of yielding up their carnal claims or acknowledging the dominion of the Lord ; and to oppoſe or contraſt this averſion, by bringing forward the divine dominion into public view, we may be ſure will provoke the beaſt and produce great wrath in all his votaries : ſo that many of them, as they behold the true viſible agency of God ariſe and progreſs and as they ſee the divine dominion ſucceeding and prevailing, will be ready to ſay with the wicked Huſbandmen, "*this is the heir come let us kill him, and let us seize on his inheritance*" (or on the dominion)

No. 33. When Chriſt was on the earth in a ſtate of humiliation, the time had not then yet come ; things were not yet ripe ; the way in the natural world was not yet prepared, for an open declaration of his univertal do-

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* Such characters cannot dig and to beg they are too proud ; ſo that they have no other way to live than by governing the populace, or by political fraud.

minion ; but, things are now fully ripe, the time is now come for an open declaration of this glorious, much desired, and long promised event ; and although the carnal mind may rage and the people imagine a vain thing,—although the kings of the earth may set themselvs, and the rulers take counsel together, against the Lord and against his anointed, saying let us break their bands asunder, and cast away their cords from us, he who sitteth in the heavens, or church will hold them in contempt, &c. &c. his holy work will prevail and succeed until, by his great wisdom and mighty power, he has placed and confirmed his king upon his holy hill of Zion.

No. 34. When the divine and latter-day Temple shall be so far finished as to exhibit the visible church of God in her genuine form, it will be clearly understood and acknowledged, by every true Christian, that this church is no less a body politic than she is a body spiritual ; and therefore fully capable of adjusting and regulating all her own temporal, as well as spiritual, concerns, without being under any necessity of bowing, or applying, to the beast for help.

No. 35. It must be a mean and debased church indeed that, for want of judgment within the bounds of her own dominion, is under an absolute necessity of applying to the beast, to the man of sin, or Agency of false government, for men qualified to adjust and re-

gulate her temporal concerns, and to govern her: as if the agency and government, within the bounds of her own dominion, was insufficient. If this be the case, genuine christianity must be of a degrading nature; nor can such a church be worthy of being styled "*the spouse of the lamb.*"

No. 36. But, to the contrary of this, we know that the chief of the good and wholesome laws existing in our country, were brought forward by the power and influence of christanity; which is a grand evidence that the power and influence of the church, at this time, in our country, is much greater than that of the beast; if she did but know her power and influence.

No. 37. Notwithstanding, she is still disposed to continue under the government and dominion of the beast, yield unto him her own rights, tamely acknowledge his authority, and voluntarily submit herself unto his control; so as the beast may dispose of her body as liketh him best.

No. 38. Can this be considered any thing short of spiritual prostitution or adultery, and a willing departure from the dominion of her true husband, to commit fornication with the beast, or man of sin? it was in this way that Babylon committed fornication with the kings of the Earth. Rev. chapter xvii.—

No. 39. How is it possible, for men whose

hearts are eſtranged to God and the true ſpirit of his law, whoſe hearts are not reconciled, but in a ſtate of averſion to God and the ſpirit of his government; in a ſtate of moral depravity, and at enmity with the holy nature of deity, I ſay how is it poſſible, for ſuch men to be qualified to exerciſe dominion over the church of the living GOD to legiſlate for chriſtians? or to adminiſter and execute the perfect law of liberty? How can ſuch men be authoriſed from GOD to exerciſe dominion over his bride, or make laws for a rational world?

No. 40. Here it may be argued, that the church has no room to complain, inaſmuch as ſhe is allowed the privilege of religious toleration; to worſhip her GOD agreeably to the dictates of her own conſcience, &c. &c.

No. 41. But, now let me call the ſpecial attention of the chriſtian reader for a moment, while I aſk him or her the ſerious queſtion; ——how does it look, or how does it ſound, for a combination of carnal men, who make the agency of falſe government, or whom together compoſe the character of the beaſt, or *Man* of *Sin*; to beſtow on the church of the the living GOD the favour and benefit of religious toleration; the privilege of worſhipping her GOD as ſhe finds right? ſurely the leſs muſt be bleſſed of the better; and at this rate the church muſt be inferior to the beaſt, or

elſe by what authority does he confer this favor? or rather what right has he to withhold it? I ſhould think it not a little ſtrange if you was to come into my houſe and after you had been countenanced for ſome time, by me, in the exerciſe of common liberties, in my houſe, you ſhould then begin to enjoin gratitude and thankfulneſs, as a rational duty incumbent on me towards you, for the ſpecial and ineſtimable favour and benefit you now beſtowed upon me in tolerating me with the high privilege of remaining in my own houſe, eating at my own table, and ſleeping in my own bed.

No. 42. I think, in ſuch caſe, I ſhould quickly endeavour to ouſt you and put it out of your power to inſult me in this way, by ſuch unreaſonable language, any longer. But, to return, who gave the beaſt his authority? is it from heaven or of men? who placed the church of GOD under his dominion, ſo as to reduce her to the neceſſity of aſking any favours of the beaſt; ſo as to make her in any manner amenable, or accountable, to his government or ſubject to his control?

No. 43. In order to be a chriſtian, muſt I yield my rights to ſuch an unlawful power? is it the duty of the true church thus to reſign her liberties and thus to relinquiſh her own authority; which as a church ſhe receives from God? ſurely not! may we not conſider the Church, at this time, in a ſituation ſome-

thing like unto that of Iſrael under the unlawful and oppreſſive juriſdiction of Pharaoh? only with this difference, the church now has it more fully in her power and with much leſs difficulties in her way, to ſhake off the unlawful yoke and poſſeſs her freedom and independence.

No. 44. Ariſe then ye chriſtians, of every ſociety, let not little differences of opinion keep you in a divided and weak ſituation, but, combine as a band of brethren, as children of the ſame great father, as diſciples of the ſame Chriſt, as ſubjects, of the ſame government and kingdom, and as worſhippers of the ſame God; and as children and heirs of an heavenly parent openly and boldly aſſert your rights.

No. 45. The perfect law of liberty alone contains the real principles of genuine liberty, and it is under the governing principles contained in this law *only*, that any can be made free indeed. It is under this *policy only* that we may be delivered from under every oppreſſive reſtraint; *these* governing principles reſtrain from thoſe things only, which tend to bondage, miſery, and death; and enjoin thoſe things *only*, which are needful for the promotion and ſecurity of genuine liberty, happineſs and immortality.

No. 46. Nothing ſhort of *these* can make individuals, can make the nations, can make the world, free and happy; and this is what

we mean by the reign of Chriſt, or in other words, the reign of God by the Agency of Chriſt.

No. 47. The new world, the ſpiritual promiſed Land, is before us; let us riſe therefore, as one united body, as the Lords Army, go up at once and poſſeſs it; for we are well able to overcome it. see Numb. xiii. 30. When we look forward we behold as it were the garden of GOD before us, but when we look back, what do we ſee but as it were a deſolate wilderneſs?

No. 48. But ſome may ſay the ſons of the Anakims (or men of great power and influence) are there, &c. ſee Deut. i. 28. and therefore, under the preſent exiſting circumſtance of things, it is impracticable to bring ſuch an enterpriſe into viſible operation; to which I anſwer; the Lord will open the way before you, ſo that you ſhall not be diſcomfited, dread not therefore, neither be afraid of them; the Lord your God who goeth before you, he ſhall fight for you; according to all that he did for Iſrael in Egypt, as he wrought wonders for them in the figure, ſo will he do much more for you in the ſubſtance. ſee Deut. i 29. 30.

No. 49. All chriſtians, in every denomination; all the poor; all the oppreſſed; and every real friend to mankind; on the face of the whole earth, are immediately intereſted in

(To be continued.)